

Voice of Missions

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OUR YOUNG PEOPLE LEAVING

THE CHURCH.

A great hue and cry is frequently

raised by members and ministers of

our church about our young people

who have been taught and raised up

in our Sabbath school, leaving our

church and joining other churches or

going off and spending their time at

picnics, lager beer gardens or riding

around at the very time our churches

are open and services are being held.

But whose fault is it? Is it not the

fault of the young people, who are

raising the hue and cry and finding so

much fault in this condition of things?

What are the facts in the case? Our

children go to Sabbath school and re-

ceive instruction from their teachers

and when the Sabbath school is over

both teachers and pupils leave the

church and go home, except the min-

ister and the few who are being held

to remain, and thus our children grow

up to man and womanhood and never

hear a gospel sermon, never see their

parents in worship, never hear their

father and mother sing and never

hear them pray. When the Sabbath

school is over they all get up and go

home and the church services begin,

but the children are not there to learn

to appreciate and respect the church

services. We have seen young men

and women, who were trained in our

Sabbath schools till they were twenty

years old and over, who never heard a

gospel sermon and never heard their

parents pray or sing. We had a

speech prepared to deliver at our late

General Conference in New York

and we were paralyzed and did not

deliver it because we could not talk

clear and distinct and could not

make an argument that we believe

would have carried the vote of the

General Conference in New York.

Con. stands the old

church once pastored by the late Dr.

Leonard Bacon, and they have a rule

that members must bring their children

to church. In New York one

Sabbath, as we were visiting there,

that in two hundred and twenty-five

years that church had sent out some

two hundred and eighty-one ministers

and thirty odd congregations. We

think it was a very good thing that

church alone had organized. He

expressed great surprise when we told

him that the bulk of our children never

heard a sermon just as we have,

but that each child was required by

the rules of the church to remain in

attendance at the church services, and

our children can just as well remain

during the services as the children of

other people. Rev. W. A. Fountain of

Marquette, Ga., and several other min-

isters teach their children that the

Sabbath School is not over till the

public services have been concluded.

Why cannot all of our children be taught

the same? They must do it. We mean

our pastors must require it, otherwise

we had better break up the Sabbath

School entirely and let the people

bring their children to the church.

The way the bulk of our Sabbath

Schools are conducted, they are more

a curse to the church than a blessing.

Give them ten minutes' recess when

the Sabbath school is over and require

them to come back in the church and

join with the public service. We will

have more to say about this in the

future. We must inaugurate a remedy

for the present evil.

BALTIMORE CONFERENCE.

Rev. J. W. Norris of Baltimore

writes: "On Easter Day I collected

and sent to Dr. Parks \$37.19; Home

and Foreign Missions, \$34.11, and

Missionary Society, \$70.00, making

a total of \$141.30."

He says: "Read the Baltimore

Annual Conference minutes and you

will see that said conference has

done nearly as much, if not as much

as other conferences for the cause of

Missions. Now the Missionary Sec-

retary ought to deal fairly and as equi-

ty with the Baltimore Conference as

other conferences in the connection,

and treat the ministry and people as

fair in his reports as he treats others."

We do not believe Dr. Parks meant

to be unfair. He has explained the

reason of the mistake in his letter

The Christian Recorder. But why talk

about the Baltimore Conference min-

utes? Why did not Brother Norris send

his money on to him as others did?

Brother Norris is a sensible and dis-

tinguish man, indeed he is what you

might call a great man. But we judge

he paid it in at his conference and did

send it to Dr. Parks.

Brother L. M. Beckett of the Bal-

timore Conference writes that six

hundred and seventy-five dollars was

sent to Dr. Parks. Yes, my brother, but

you sent it in a lump, and hence the

blunder. Next time send your collec-

tion direct to Dr. Parks and your name

will appear in the list.

We thought Baltimore Conference was

too good to fail.

MINISTERS AND ENDOWMENT DAY.

The third Sunday in September, or

September the 16th, is our Endowment

Day, and every minister and con-

gregation must make such a rally as

they have never made before. Every

pastor must give one dollar in person,

and every local preacher and exhorter

must give fifty cents. Pastors of large

churches must give three dollars in

person or make up their minds to take

smaller charges. Presiding Elders

must give five dollars or resign, to

have removal; and the Bishop must

give twenty dollars or vacate his po-

sition, and in short, whoever fails

must step down and out from the

presiding Bishop to the humblest Mis-

sionary pastor. If the Bishop was

not disabled and can neither preach

or lecture, he has not done this

year, we would require him to give

thirty or thirty-five dollars; but af-

flicted as he is, he must give twenty.

We cannot assess the members beyond

what the trustees did, when over a

hundred of them were in session.

Every member of our church is to

give at least five cents and as much

more as they will. The pastors are

required to collect five cents from

every member, and a dollar if they

can find sufficient interest in the

reputation of our church and race; but

all are required to do all in their power

to help complete our college, which is

now being supplied with a center

building and will cost sixteen thou-

sand dollars. We must not be a hind-

rance by word in the mouths of the

people longer, in regard to an un-

finished college, which we are carry-

ing to the degradation of the colored

race. We are desperately in earnest

and will require compliance with this

order.

TUNNERS.

ECCLIASTICAL TITLES.

Much has been said of late about

titles in our church, even the Bishops

at Columbus, Ohio, in our quadren-

ennial before the General Conference,

entered a majority protest against

the use of the terms, "His Grace,"

"His Lordship," "Primate," "Arch-

Elder" and other forms of ex-

pression, which we thought was a

reflection to the otherwise able and

learned address. But why not

what reason can be given against

the use of these ecclesiastical

titles? No one under heaven

can tell, except that the white

Methodists are not making their

use of the titles, but the black

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